

National Traditions and Customs in the Family Upbringing of Karakalpak People

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ABSTRACT

The article deals with the national customs and traditions of Karakalpak people. The article describes general understanding about Karakalpak family traditions, the criteria for raising children, in particular, the peculiarities of national traditions. In this paper, some family traditions and customs associated with child upbringing in Karakalpak families are analyzed and explained. The author assumes that it is important to study family traditions and upbringing as they are the basis of folk pedagogy.

KEYWORDS: *advice; customs; national tradition; national upbringing; family upbringing; morality; spirituality*

How to cite this paper: Ismaylov Azerbay Saparniyazovich "National Traditions and Customs in the Family Upbringing of Karakalpak People"

Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-5 | Issue-4, June 2021, pp.118-120, URL: www.ijtsrd.com/papers/ijtsrd41149.pdf



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INTRODUCTION

Each nation has its own way of living, customs and traditions related to its past and future. One of them is the traditions, way of life, peculiarities of the economy, and educational traditions of Karakalpak people, which have their roots in the centuries, in particular, family traditions, the uniqueness of the upbringing of children. Study and family traditions and customs associated with the upbringing of children gives an opportunity to deeply analyze, to enrich scientifically based ideas, to educate the next generation using pedagogical methods, to increase the quality and effectiveness of practical educational work. In ancient times, when people were still literate, the upbringing of the younger generation was carried out mainly in the seed community, on the farm, in which natural and social movements played a decisive role. It is therefore important to study the experiences and traditions of the people related to family upbringing, which are the basis of folk pedagogy.

The emergence and formation of family traditions is a complex, but also a social phenomenon, which reflects the positive views of our people, such as wise views, opinions, morals, respect and honor of man. Therefore, it is expedient to master and follow the positive traditions and programs created by our ancestors on the basis of historical necessity for the upbringing of the younger generation. Practical advice, methods and rules of upbringing of our people are important for the formation of children as individuals on the basis of family upbringing and traditions, which are characterized by a rapid impact on the minds of young people. Like the traditions of other nations, family customs

reflect the past and future of a particular nation in relation to its history, way of living conditions, and way of living in society. The vitality of folk pedagogy lies in its transmission from generation to generation. In particular, in the past, our people have instilled in the minds of children the qualities of nationality, creativity, creativity through spiritual and pedagogical education, such as the mother goddess.

LITERATURE REVIEW

Indeed, the family traditions and way of thinking that a nation has inherited over the centuries play a primary role in the upbringing, customs and upbringing of the younger generation. As a tradition, they are formed through the ancient rich history, oral art, traditions of art, national customs and values, cultural heritage of a particular nation. Therefore, we cannot imagine the pedagogical process of family upbringing without the existing traditions in the life of the nation and the people. No matter what the period (whether ancient, today or in the future), one of the main tasks of humanity is to bring up an intelligent, hard-working, capable child. One of the peculiarities of our people is to bring up the next generation as honest, conscientious, hardworking, honorable people, and to achieve this goal through the centuries-old way of life of their ancestors, educational traditions and national traditions tested in life experiences. If we consider the pedagogy of the peoples of the East, we can also see these aspects. In this case, these are the set of foundations and norms of the people, the nation, formed in the social environment, in the family.

Karakalpak people have rich experience and educational traditions in the field of child rearing, which have been formed, improved and inherited from ancient times. Our people enrich them with their best ideas and inculcating them in the minds of future generations. Public education is a historical heritage that has been formed and passed down from generation to generation, formed in accordance with the dreams, lifestyles, profession, economic and national educational traditions of the people that have been formed and selected over the centuries. Therefore, despite the passage of time, the original practical teaching of folk pedagogy related to the family education is the main task of educational work, the family, the community [2, p. 72]. Educational traditions and customs in folk pedagogy have a strong impact on our consciousness, our lives and way of life due to their vitality. These are family traditions and kinship practices that are followed as a result of the birth of a child, and wisdom and wise counsel that are rarely taught. In the folk pedagogy, upbringing began from the birth of a child, and even earlier. Our people have a tradition of raising a child during pregnancy. In particular, Karakalpak people have a tradition of choosing a navel mother. The birth of a new person in the family has long been considered by all peoples as the happiest event in the human life. Furthermore, the people of Karakalpakstan celebrate the birth of a baby traditionally, which begins with these happy moments, in connection with various traditions.

RESULTS AND DISCUSSION

The umbilical cord mom is a midwife who cuts the umbilical cord, giving first aid to the baby when it is born. According to the tradition of our people, she is considered as the second mother of the child. For this reason, when certain traits in a child's nature are combined with aspects similar to the behavior of the umbilical cord, the phrase *similar to the umbilical cord* is used. [3, p. 23]. The navel mother was chosen from among the prestigious, experienced, well-versed women of the village in connection with high respect and hopes for the future, she considered her the closest person in the family as a kind, caring person to the child. In addition to showing kindness to the new-born woman as her own daughter, she sewed the baby's first dress, a *dog jacket* (it is made for newborn babies), and traditionally attended the baby's dressing ceremony. This dress (kurta) is made of soft fabric, the skirt is sewn without folding (long), and two ties are made of fabric on the collar, which means that the future of the child is open and long-lived. After the birth of the newborn woman, the umbilical cord grandmother was called home and prepared the clothes she would wear until the child was one year old. This tradition has long been a tradition as part of the way of life of the peoples of the East.

Another important tradition of Karakalpak people in family upbringing is *Chillakhona*. The child is the successor of life, the joy of the family, so in the folklore there is a proverb "home is like a bazaar with children". The house where a woman gives birth to a baby is called *Chillaxona*. Relatives, friends, and neighbors ask for joy, and they, in turn, show respect to the baby and his mother. Later, on the occasion of the family opportunity, the house where the child was born celebrated the birth of the child with a *shashiw toy* (small wedding) to celebrate the birth of the child. The naming ceremony is important in the traditions and programs of child rearing of Karakalpak people. To give a birth name to a child is considered a great celebration in Eastern culture, and the baby's parents went to the elder of the neighborhood and

asked, "We have a grandchild or a child. How do you advise us to name our child as the oldest in the village?" After obtaining the elder's consent, the elders of the village were invited to the *chillakhona*, the baby's name was said three times in his ear, and the elders were blessed. When a newborn baby is named after an exemplary, respectable person in this village, that person has paid special attention and respect to this family, to the child, over the years. The name given when a child is born is considered as a lifelong. Our ancestors have long considered it a national tradition, naming it with the intention of becoming a person worthy of virtues.

Moreover, in the family upbringing of Karakalpak people, the tradition of putting a baby in a cradle is recognized as a separate custom. There is a saying in the life of the Karakalpak people: "A child grows quickly in the cradle". This proverb originated in ancient times in the folk oral art. Especially in folk epics, the cradle, the tradition and programs related to placing the child in the cradle are highlighted, and the song "*Ha'yyiw*" is sang by mothers to rub and put the child to sleep. Teaching a child to cradle is mainly entrusted to women who have certain experience and skills, who know his guidance well, and who have many children. In most cases, the young mother, the mother of a woman with tears in her eyes, was the first to cradle her granddaughter herself, bringing the cradle and all its necessary equipment. The cradle-covered bed, foot-and-hand pillows, *tu'bek-su'mek* (a tool made from wood in which the baby can urinate through this), a special mattress with wheat bran, two drawer ties are considered to be the interior protective decorations of the cradle.

One of the rituals in family upbringing, which is performed at the age of forty days of the newborn, is called "forty chills". This tradition is celebrated during the family's small wedding, when the baby's bones and muscles are developing and gaining strength. From the time a baby is born, for forty days, bathing it in clean water or saline every day, stretching its arms and legs, stretching, stroking, anointing, and other customs and traditions have been taught to brides and young mothers by grandmothers.

These traditions are a series of unique visions that symbolize the richness, honesty and spiritual health of the Turkic peoples in national traditions. On the day of the *baby's forty chills*, forty tablespoons of water are poured on his head. Forty coins are placed in a bowl and then distributed to young children or other people in the house as a gift with good intentions. Forty days later, the baby's hair, feet, and fingernails are removed. These traditions are a series of distinctive visions that signify the richness, honesty, and spiritual health of the Turkic peoples to national traditions. On the day of the *baby's forty chills*, forty tablespoons of water are poured on his head. Forty coins are placed in a bowl and then distributed to young children or other people in the house as a gift with good intentions. Forty days later, the baby's hair, feet, and fingernails are removed. In the family upbringing of Karakalpak people, the tradition of "*tusaw kesiw*" (when a child starts to walk on his feet) is held from the day the child is eight months old and one and a half years old. At this age, the child develops anatomically, physiologically, crawls, and some children even begin to walk. When the child starts to stumble and fall, neighbors, friends and relatives gather and hold a ceremony to cut the child's fall. By tying both of the child's legs with a rope, he ran seven or eight children and cut the rope on the leg of the

first child to arrive, and the baby's parents honored the child who cut the rope and gave him a present. In the tradition of family upbringing of Karakalpak people, it is of special educational importance to teach children to know their loved ones, relatives, parents. In this case, in the Karakalpak nation the following traditions in the family kinship can be seen:

1. The father of the father is great grandfather;
2. His father's mother is the great grandmother;
3. The mother's father is the great grandfather;
4. His mother's mother is the grandmother;
5. The sister of the girl who gave birth is the sister;
6. Her sister's husband is a pooch;
7. His own mother is the mother;
8. Kin sister - sister, brother (cousin);
9. The child of a child is a grandchild;
10. A grandchild's child is a grandchild;
11. The daughter's husband is a groom;
12. The wife of the son is a bride;
13. The son's wife is a bride.

CONCLUSION

Thus, such kinship ties will continue. Understanding and adherence to such national traditions is one of the requirements of the moral code of the people, the nation, and is one of the methods of folk pedagogy in the upbringing of children in the spirit of mutual respect [1, p. 41]. The family customs, traditions and programs of the Karakalpak people, like other nations, are mainly developing in the field of education. We came to the assumption that if every young generation understands and studies the national and spiritual traditions inherited from our ancestors in harmony with modern culture, positive results will be achieved in family upbringing.

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